

Are there rational
contradiction between
the existence of god
and the existence e...

[Religion](#), [God](#)



Many people have taken existence of evil and suffering as an ultimate doubt to the existence of God (Oppy & Scott, 4). Oppy and Scott (5) indicates that, it is communicated in terms of repudiation of God's existence.

According to Oppy and Scott (6) sometimes it is communicated in terms of a refutation of the existence of God. In other cases, it is argued as an emotional rejection of a God who let such evil and suffering to people. Oppy and Scott (6) indicates that for many years, many people have tried to rebut the existence of God owing existence of evil. Oppy and Scott (7) argues that this pursuit is aptly regarded to as a problem of evil due to the implications from its presence. Those who dispute such arguments engage in theodicy, a scheme designed to disclose the compatibility involving God and evil. This is the most perplexing problems that are faced by theists. In this regard, I shall defend the argument that evil is not rationally incompatible or implausible with the existence of God.

A main theme among religion philosophers in the west regards to God, the challenges on the existence of God. Within every religion according to Oppy and Scott (42) there is a belief about transcendent realism fundamental to the natural physical world. Yaran (76) states that from its initial stages; philosophy of religion is concerned with reflecting on how religion understands ultimate reality and how various religion conceptualize that reality differs, especially between religion in the west and East. Yaran (76) indicates that the presence of evil may add to the decency of the whole creation. According to Yaran (77) the only reason why God would evil in his plan of creation is his overriding desire. Yaran (77) further indicates that theist asserts that God has such a superseding desire, such that people are

taken to a point of spiritual salvation.

Overman (54) indicates that with respect to salvation as God's focal motivation; then the existence of evils becomes relatively unproblematic. In effect, it is quite instrument given that there appears to be a connection between severe suffering, hurt and belief in the existent of God. Overman (57) states that if suffering results to increase in those who believer in God for their pious comfort then it is should never be dubious that God would allow evil. In addition, Murray (121) argues that the presence of evil may have a spiritually restorative effect. In this view then, God may possibly use evil as an approach to advance people's ability to improve on good. For example; if a child is disciplined for doing wrong then he refrains from repeating the evil, in the same way a morally negligent person will develop moral responsibility through when evil is inflicted as a consequence of being involved in immoral and irresponsible things. Oppy and Scott (24) Irenaeus among other recent philosophers of religion like John Hick have utilized this particular theodicy. Hick particularly argues that in removing every occurrence of suffering and pain thus all challenge and all necessity for mutual care, it is important that we transform the world from a person making setting to an inert environment that would educe moral growth. Oppy and Scott (25) argues that the problem of evil h as been a plaguing issue for theists from when the concept of God develop into an object of academic discourse.

In conclusion, the logical problem of evil sought to diminish the possibility of the existence of God through logical incompatibility. However it is possible that God has morally sufficient reasons to permit evil and so the existent of

God and the existence of evil can not be logically mismatched in anyway (Overman, 67). Secondly, the probabilistic hitch of evils is more modest since it denies the probable existence of God given that there may bring up an improved solution to the evil in the real world. Conversely, there is no rationale to assume that God does not have superseding desire that surpasses protection of free creatures from human. As such, the problem of evil remain to be an emotive issue since it is the extreme of pain and anguish in every persons life that truly casts doubt on the existence of God. In my reasoning, the existence of God fairs well against those harms that are evinced by evil.

References

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